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A conference

*or Dialogue discovering the
sect of Iesuites : most
profitable for all Christen-
dome rightly to knowe
their religion.*

*Written in Latine by Christian Francken,
and translated by W. C.*

Anno 1580.



A conference

or Dialogue concerning the

test of testaments: most

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their religion

Written by James G. Thompson

and published by W. C.

Amos 1780



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To the Almighty and
most invincible Emperor, the most
excellent and mightie King of heaven and
earth, God of hostes, Prince of Princes,
and Lord of lords, his most
mercifull Lord.

One mightie the enemies of this
booke are, & with how much craft
they suppressed almost all the co-
pies of my former edition, which
were dedicated to the auctor of my conversion
Paul Florene, thou knowest best of all, o most
wise Emperour: who governeest all, and there
is nothing that thou doest not behold: who suf-
ferest the euill as well as the good to enter in-
to their wayes, and knowest that the saluation
of many is greatly hindred. Therefore I would
nowe dedicate the copies of this edition to thy
Maiestie, that they, being defended with thy
almightie ayde, may be upholden from the
malice of most cruell enemies. Who beside
that they haue very great power ouer mens
bodies, haue also ouer their soules such might,
that they seeme well able with marueilous
arte to deuise, and euery way to finde out newe
reasons, whereby to thrust vpon men not only
Antichrist for God, but the deuill himselve
also,

The Epistle.

also, and to defend it when they have done. I do dedicate to thee, o mightie Christ, not only this booke, but also the former preface hereof, expounding the causes of my departure from the Iesuites: which Preface was directed to Paul Florene, as thou knowest, in words as followe.

Because my minde hath still recourse to you, Paul, remembering the speache which you had with me a fewe dayes before your departure from the religion of the Iesuites: both in respect of my selfe; and also to set out the remembrance of our friendshippe; but most of all, that all Christians may knowe the bulle poysen against their saluation hidden and cloaked vnder the diuine name of Iesus, I thought it playnely needefull, that your, or rather our speech comming abroad in writing, should first returne to you the author thereof, to be acknowledged, and to shewe loue to you in presence, seeing I my selfe can not come to doe it: moreouer that it might haue your leave to go all abroade, & admonish all Christians euery where.


For so great is the force and truth hereof, that it pearced my heart with perpetuall cares daye and night, and almost killed mee. Neither did it suffer me after your departure
from

The Epistle.

from the Iesuites, to take any rest, or freely to
denie the. For when I did notwithstanding strine
against it, & assaied with all the forces of my
wit to defend my vocation euen to the death,
yet the same force of truth tooke me vp a-
gaine, when I had scarce any life, & drew me
out frō amidst the Societie of Iesuites, & re-
deliuered me to the common societie of men.
where being now placed, I doe yet sometimes
benigle my hard & ill case: and casting back
mine eyes, when I see Iesus left behinde me, I
fast dole sighes. Notwithstanding I find my
selfe relieved in this sorrow, whensoever with-
drawing the vnderstanding of my mind frō the
custome of Iesuites, I seeke and find the ancient
Iesus. For he doth not only say, but with a signe
he doeth assure me, that his religion is not ta-
ken away from me, but the Pharisaicall reli-
gion onely, which yet is paynted out with his
name. The signe is, that no man well in his
wittes, entring, or hauing entred into this So-
cietie, can reade this mine, or rather our booke,
& cofer it, as he readeth, with the cōstitutions
& manners of this Societie, that can therein
continue for the wicked masks and deceites
therein disfigured. And that no Iesuite will
dare to answer this booke, though it be but
dile: for the truth & his cōscience wil with-
hold

The Epistle.

hold him: or if any dare, yet he shall not be able to answer truly & sincerely. Although perhaps some man ignorant of the Iesuiticall lawes, maners and ordinances, may venture to take upon him the defence of the Iesuites: but he shal do it as a sottish & foolish babbler (such as the Romish Church nowe a dayes doeth bring up many) troubling and tossing many things without iudgement and reason.



Neither can our reuerend Iesuites forsooth obiekt that to me, which they do to others: that I entred not into their religion with a religious and sincere heart, but with a fained minde to finde them out, and that therefore I could not remaine therein. For they confesse first of all, that I came vnto their religion being yet almost a childe, not taught any cunning so dissemble: and that I testified the same in the Romish house of tryall, with so many and voluntarie punishmentes of my body, that in one yeere I fell thrise into an ague. Afterwarde in their Romish Colledge, where euery yong man of best disposition and witte, when they haue added to their earnest meditations, which tyre both head and heart, the royle of studie also, and breaking a weyne of his breast, he powreth out his life with blood, and is throwen downe to death before he

ripe

The Epistle.

ripe time: I also was most willing to haue died
that new & altogether Iesuitical kind of death:
but that by the counsell of Physicians, (though
much against my will) they sent me to the
Colledge of Naples, where the discipline was
more fauourable, and the ayre more tempe-
rate, being the ayre of Campania. Lastly,
when I was returned out of Italie into Ger-
manie, to enlarge the kingdome of Iesuites,
they know that willingly with many volumes
I sette my selfe most bitterly against Saxonie
my most deare countrie, and in it most against
them of Magdeburg and Gardelobie: and in
these cities chiefly against the notable man
Siegfride Saccus, Superintendent of Mag-
deburg, & against the very well learned man
Arnold Bierssted a Senator of Gardelobie.
These things, I say, (to omitte other matters)
you partly know: and, as I sayde, the Iesuites
dare not denie. Now that these matters could
proceede of a fayned minde in religion, no
man, I thinke, wil say it, except he be voyde of
all pietie and religion.

As for this booke or dialogue, in it I haue
imitated Plato and Tullie in their bookes of
philosophie. For I haue with your prayse
(which I pray you take in good part: seeing
you know well, that neither I can flatter, nor
Fii. you

The Epistle.

you be caryed with praise) brought in you a
Doctōr disputing of the Iesuites, and their i-
doles: my selfe I make a scholler, either doub-
ting or seeking somewhat, and in the ende I
adsoyne my selfe to your minde. Farewell.

And this was my Preface to Paul Florent,
which notwithstanding as thou knowest, I haue
not wholly layd downe, omitting many things
for breuitie. Therefore I beseech thee, most ho-
ly Christ, that, if my enemies suffer me not to
render thanks to this author of my conuer-
sion, yet notwithstanding these markes of my
godly dutie and good wil, may remaine so im-
printed in my heart, that they notwithstanding
may be an eternal monument to him in the o-
ther life, with all the blessed spirites that be-
holde mine intent.

Basile the first of
October. 1579.

A brieft conference most

profitable to the whole world, touching the Iesuites, to knowe rightly their religion, yet not knowen sufficiently: had


betweene Paul Florene doctōr of diuinitie,

and Christian Francken professor of

Philosophie in Cæsars schole of

Iesuites in Vienna, Anno

1578. 20. Ian.

hen the tyme came that the singular, & heauenly man P. Florene woulde depart from the peruerse Societie of Iesuites, vnto the common Societie of men, and we were then together alone: he sayde, It seemeth to me, Christian, when I do narrowly and thoroughly beholde our Iesuiticall religion, wherein we are placed, that it is altogether made of superstitious hypocrisie, & of a feined & painted holinesse: and that it is in this last age of the world set vp by the deuill. For it taketh all the errors, toyes, and superstitions, and (to speake in one word not so honest, I graunt, and which I vse against my will, but it is most fit and necessarie for the matter) it taketh I say, the Popes most filchy dounge, that stinketh of it

F.iii. selfe

A discouery of Iesuities.

selfe most grievously, but in these times
 much more, when many careful and learned
 men sturre it: and this doing the Societie,
 seasoning & tempering now with dissembled
 holinesse, and wrapping it up with I know
 not what enfoldings, they woulde sell it
 againe to the worlde for precious spice: yea
 euen by violence after a sorte, they thrust it
 vpon the byers. So that nothing is to bee
 seene so foule, filthy, or false in the Church
 of Rome, that this Societie do not make in
 thew faire and true, by some new deuise: ey-
 ther by casting a myst before mens eyes, or
 by craftie couering the filthinesse and false-
 nesse of the matter. Therefore I thinke it
 good we consider againe & againe in what
 religion we remaine, least not knowing it
 to be false, God knowe not vs. Moreover,
 least we knowe it not to be our duetie to do
 that that Ieremie the excellent Prophet
 biddeth, saying, Flye out of the midst of
 Babylon, that euery man may saue his
 soule. Then I sayde, Is it euen so, Paul:
 doe you thinke the religion that is of all o-
 thers most holy & learned, to be feyned and
 false: But I thinke either this to be true,
 and that therefore we ought to abyde there
 as in our vocation, according to the doctrine
 of

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A discovery of Iesuites.

of the Apostle, not going a heare breadth from it, or that all other religions, which are any where, be false, and that thereupon we ought to flie from them, (as it is saide) with might and maine.

The Paul said, So I thought, Christiā, when I was not yet entered into the same religion: and therefore, whereas the world was unwilling to let mee depart out of her enticing delightes and embracing, yet I strongly brake away, and running, I came into the Societie of Iesus, as to a religion of all others most holy, to God most acceptable, and to my soule most profitable. But now seeking true and sincere holinesse in it, I cannot (alas) finde any but counterfeited and dissembled. You shall see and most evidently feele that I doe not faine this, being mooued with any hatred or malice, but ouercome and constrained by the trueth, if you will enter with me into the foundations of that Societie, and will bring with you the pure light of reason, leauing al volutarie, or (as our men call it) all holy simplicitie, and blindness of the mind. And if you wil looke into those things with a cleare and sincere mind, which is not blinded with y^e iuglings of the Iesuites, you may see all the varnish

A discovery of Iesuites.

and deceitfulnesse. Nowe if you doe this, as
I hope, then I make no doubt, but you may
vnderstand by the spirituall foundations that
are layd in euery of our houses of tryal, for
teaching and instructing Nouices after the
rule of your Societie, that there is no man
at all fit for this religion, but he that hath a
naturall inclination to hypocrisie, epyther
gotten by seruile education, or apprehen-
ded by some blockishnes of mind. Namely,
one that can tell, by some manifest godlines
of his lippes, or by some kindenes in all his
countenance, how to bewray his deuotion a-
broade, which yet Christ commandeth vs to
hide in the chamber: or that praying openly,
and fasting as a Pharisee doth, can tell how
to disfigure his face: which thing although
it be most playne hypocrisie, yet it is of our
men called edification and deuotion. I per-
ceyue dayly more and more that this is the
foundation of our Societie, and I doe also
greatly bewayle it: neyther can my minde
be quiet before I escape out of these filthi-
nesses. If you by the let of long custome
(which is another nature) doe not yet see
this, I will cause you surely to knowe it
euen with feeling alone, which is the most
blockish sense of al other, & yet most sincere,
and

A discovery of Iesuites,

and farthest from corruption.

I saide, I confesse, Paul, that yet I see not these thinges: wherefore if you thinke me compassed about with Iesuiticall darkenesse, make me, if you may, to knowe yet by some feeling, what things they are.

Then he said, come nowe neerer, and by memory, as by hand, handle & feele al þ holines which partly thou hast secne in thy self, and partly in other Iesuites. Examine and search the matter through al Italian, Spanish, French, and Germane wittes, in all wise, foolish, in all liberall and seruile natures: you will (I knowe well) at last thus agree: that you haue alwayes obserued many moe and more singular marks of the Iesuiticall holines in Spaniards and Italians, then in Germanes, Frenchmen or other nations: also in sottish and seruile mē yet moe and greater, then in those that are liberally brought by and wise. Therefore there is no other cause hereof to be found in þ Spaniard, then his seruile education in Christian religion. For, as you knowe, in Spaine there is so great and straitte inquisition against euery man for the Romish religion, that no man may get out: there is kept such a set watch, that except the children ca-

A discouery of Iesuites.

rie frō home a fagot to burne their parents
whā being condemned of heresie: except
they helpe the hangman, and become hang-
men almost themselues to their fathers, they
are presently iudged of all men to be here-
tiques, and worthe of the same punishment.
Whereupon you know that the Spaniards
are necessarily superstitious, and that they
do multiplie the outward actions of their
religion: yea euen when they are dead, yet
they reſeigne ſome ſpirite of ꝑ Romiſh faith.
Therefore the Spaniſh nation borne and
brought vp in this infinite ſeruitude of their
mindes, being of themſelues alſo whot and
cholerike, how can it be otherwiſe, but that
they muſt be moſt ſeruent in their religion,
or forſooth moſt holy if you will haue it ſo?
Yea the deuil him ſelfe, if he could be one of
ꝑ Spaniſh inquiſition, how coulde he other-
wiſe then of force tranſforme him ſelfe into
an angel of light, or get him ſome habite &
attire of the Romiſh holines? Frō this foun-
taine proceeded Ignatius de Layola, who
was a ſouldiour & ouercome in the caſtle of
Pompeiopolis. He in ſuperſtition paſſing al
other, became father of the Ieſuites, by whō
he might ouercome againe, not onely the
Frenchmen, but all the world.



A discouery of Iesuites,

You may see in y^e Italians, that many of those outwarde exercises of religion, haue their beginning through a natural inclination which they haue to hypocrisie & superstition. For they (as appeareth welneere by al their owne monuments,) are and alwayes haue byn most prone to admit many gods, and al idolatrie: whereupon they haue poured many thinges into Christian religion, out of this their cuppe of fornication: and haue almost altogether infected it with deadly popson. With this popson the greatest part of Christendome is yet enticed, deceived, & made drunken wth delight, antiquitie and beautie thereof. For hauing a care of saluation, it flyeth euery day to a multitude of Romish gods, and to innumerable saints, which are brought into y^e place of heathenish gods by the Popes of Rome, & are set vp to be called vpon: & these selfe same, although not in deed, yet in name they are multiplied. And beside very many other goddesses, they haue in place of Ceres, (whō the Romaine women did superstitiously worshipp with torches and lightes) set vp the virgin Marie, then when they appoynted the feast of lightes called Candlemasse daye: and the more to encrease idolatrie, they did aboue al times

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Varro, lib. 1.
de vita Pop.
Rom.
Macrobius.
lib. 1. Saturn.
Ouid. fast. 2.
2. 4.

times appoint it in Februarie, when the Romanes did keepe the feast of Febua: whereupon the moneth was named, of making procession about the citie, to purifie it. For then (as Romane historians testifie) the people was busily occupied in crauing purifyings and sacrifices about the graues and sepulchres: carping torches and tapers to obteyne peace for the soules departed. When the holy Scripture woulde not of it selfe come to approue this idolatrie, they drewe it thither by the beare of the head. And perhappes when they found some such booke out of the which they might drawe and proue the sayde idolatrie, they made it canonicall, that an article of fayth might be made of it. In defence whereof, as of many other thinges, the doctours, or rather the dreamers of the Romish Church haue toyled wonderfully, but in vaine. At last therefore, when they saw themselves to preuaile but litle in deuising and searching new reasons, then they did flie to the traditiō of the Church, as to a shooteanker & only haue of safetie. Whereas notwithstanding the same traditiō is for the most part supported by the chiefe idole of Rome, which with his magnificēcie reacheth euen to heauen: yea
euen

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euē to the blessed Trinitie, that is to bee worshipped with feare, doeth that idole lift vp himselfe in his triple crowne, & the three bowings downe before any come vnto him. And I thinke, there was no greater cause which moued the Germanes & Boemians, that are naturally inclined to all pietie, so soone to depart from the Romish church, as this, that they, through an inward grauitie & honest cōuersation, haue abhorred and still abhorre the multitude of ceremonies, & duckings, and superstitious lighenesse proper to the Italians.

Yet they defiled them selues many yeres in this idolatrie, moued thereto by authority of the Romish idole, and with the trueth forsooth, which neuer faileth, and which y idole euer possesseth, as hee doth affirme. But if some be carped through the famous names of Ierom, Ambrose, Austen, Barnard and others (whom they make saintes) and so returne to the former abomination: these are men either vblearned, or without experience, who in a confused rumoꝝ of holines and learning, are themselves confounded and without all discretion. Nowe because these fathers, of whome I spake, haue made y Pope of Rome an earthly god, attributing

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tributing to him the soueraigne power ouer men, and tying the perpetuall trueth of doctrine to his breast: this Romish god on the other side would haue a name of holinesse attributed and tyed to them. Wherevpon to haue their doctrine great and fit for the seruice and maintenance of his owne dignitie, (or vanitie rather) the Pope labourerh that their writings may be accompted no mans voyce, but a heauenly & diuine voyce: that he through the benefite of their authorities may come to vs any articles of faith whatsoeuer.

As for the seruile and sottish sorte of men (who onely remaine of our deuision) all men see that they doe vpon the former cause easily catch at, and most stubburnly holde this foolish and seruile religion, so well agreeing with their blockish nature. But you know this best, which did not many dayes since (if you remember) impart to me your sorrow, take by meanes of the rusticall & foolish behauiour of those which liue in this colledge. At which time I heard at your hand, not without some pitie, this report: that when you returned out of Italie into Germanie, you were thoroughly berred with most bitter sorrowe, and often wished speedy death, lest you should be constrained

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to doe somewhat against your vocation, the which was greatly interrupted, and ouerthrowen by these your thoughtes, and this your experience, that in these parts no man entred into the Societie of Iesus, but the megges of men, being without the vse of reason, much more without any conscience of pure and godly religion. To this base sort notwithstanding (because they were y^e farre greater number) you, Paul, were necessarily enforced to conformance your selfe in all things, if you minded eyther outwardly to haue peace, or inwardly any contented minde.

Well, the foundations of our religion are known: let vs proceede to the body of y^e Societie. What kinde of thing this body is, we may nowe easely vnderstande by the beginnings and causes thereof. For seeing our societie, (which do for a cloke most impudently chalenge to theselues y^e name of Iesus,) consisteth vpon such a swarme of hypocrites and superstitious men, it may worthily be called a pharisaicall religion, howe soeuer it will, notwithstanding apparell it selfe (as I sayde,) with the most glorious name of Iesus. Which sayre title serueth, that poore miserable men myght not nowe
any

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any more haue their enemies and the traytors of their saluation hidden vnder the clothing of sheepe, but vnder the ornament & robe of diuine holinesse : that euen the elect (if it were possible,) might be drawen into error, while they suspect no falshood vnder such a name and title of trueth.

All the body of the Societie, beside their generall, the head and the chiefeiteine of the order, containeth sixe sortes of men. Whereof the first are þe Professors of foure vowes, the second the Professors of thre vowes, þe third are Coadiutors spirituall, the fourth Coadiutors temporall, the fifth Scholers, þe sixt Nouices.

The Professours of foure vowes are so called, for that beside the thre common vowes of pouertie, chastitie, and obedience, they vowe peculiarly, first to the Pope of Rome obedience in following and spreading throughout all the world the errors and superstitions of the Romish Church, and þe of free cost, when the Pope shal commaunde: and secondly to their father generall, they vowe the renouncing of honour, that they may not (if it please you) become Cardinals out of the Societie. Neuerthelesse by this very name, they are made Cardinales in
the

Sixe sortes
in the Socie-
tie of Iesu-
ites.

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the Societie, by whom the general is elected, which is a hope amōg them. On these pillars, the whole Societie is settled, that they may haue the estimation of learning and godlinesse. Thus the vaine and foolish Societie while they thinke themselves to flye, or cloake ambition, they openly runne into the foule offence therof. No other wise then those vaine Philosophers did, of whom Cullie maketh mencio, which putting their names to their books wittē of þ contempt of gloꝝ, did therin seeke & shew vaine gloꝝ.

Lib. 1. Tuse.
quæst.

The professors of thre bowes are bishops in the Societie. For though this degree in other religions be not separated from the simple priesthoode, but they that are priests, are also Professors: yet in our religion they are separated, that the degree may appeare higher and greater, if many peeres next after the priesthoode there be a way to ascend vꝑ to the Professon, as to a Bishopricke. In which degrees they do declare more then ynough, that they haue chāged a most filchie kinde of ambition, into a most beautiful and faire image of vaine gloꝝ, that all men maye bee enticed and holden captiue with the glistering beautie thereof. But if entring into cōsideration of this outward

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forme and figure, they would also behold the inward matter thereof, out of doubt they should there see that second beast couered, which maketh y^e first beast to be euery where worshipped.

By the first beast I vnderstand the Pope of Rome, who for the secular power which he vsurpeth, is the very Antichrist: whome our Iesuites cause to be worshipped now through the whole worlde, and binde themselves by their fourth and peculiar vow still to procure his worshipp. That which our sauiour Christ, and his beloued disciple Iohn and Daniel spake concerning y^e short time of Antichrist, is to be taken of the last persecution, which shall be then, when the first beast shall in part recouer by this second beast, Germany, Boeme, and other empires lately taken from her: and shall behold some other kingdomes added by the trauayle of the same second beast. For then shee, being increased in riches, shall magnifie her heart, and rise vp against the Prince of princes, but shall be broken downe without the power of any hande.

Coadiutors spiritual (vnder which name are comprehended all Priestes, professors of Diuinitie and Philosophie, also teachers

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thers of the inferiour artes, not being attend
by professed) hauing first bowed the bowes
of pouertie, chastitie, & obedience, they helpe
the second beast, which is the Iesuites, to
peruert and carie away soules to y^e bondage
of the first beast. Wherein as euery man is
most apt and diligent, so is he the sooner
admitted to the profession of the Iesuites, &
is made a limme of that monster.

Coadiutors temporall take care ouer the
bodie of the second beast, preparing foode &
rayment for her, and labour in the dispatch
of all domesticall busines.

Schollers and Nouices are brought vp
at home for this ende, that this monster may
not at any time decay for want of supplie:
but that when old members putrifie and fall
away, yet she may continue still, & be made
whole againe with fresh & new members.

Howeouer to hide, to preserve, & increase
alwaies superstition and idolatrie, this beast
doeth binde vp the vnderstanding of her
whelpes (if they haue any vnderstanding) &
their sense also. This is while she admoni-
sheth them and commandeth earnestly that
they accomplish in blinde obedience, what-
soeuer y^e superiour commandeth: and what-
soeuer he doth, y^e they passe through it with

In the Epl.
Ale of Ign.
Layolas
their father
read at their
table every
month.

A discouerie of Iesuites.

blinde iudgement, not considering whether the thing commāded be good, or profitable, or neither of both: because euerie such doubt taketh away the merit and valoe of y^e obedience. Wherein the Societie imitate the Canonistes, the most pernicious flatterers that euer the Popes had, & y^e deceiuers of y^e whole worlde. For these once perswaded al the Christiā worlde, that the Pope hath such excellencie and authoritie, that although he would destroy all the worlde, yet no man might or ought to aske him a reason of that deuillish fact.

Distinct. 40.
cap. Si Papa.

So moreouer, & worse too doth our Societie bring vp their schollers, teaching the thus: whatsoeuer the superiour commaundeth or doeth him selfe, we must not in any case iudge them (much lesse repproue them) but (to vse the words of our father Layolas) we must presuppose that they be good and holy. This forsoothe is that all their folly, idolatrie and superstitiō, may at length obtaine the name of holines, & be worshipped in place of y^e Societies reliques. And now, I thinke, I haue sufficiently ledde you vp and downe to knowe and to handle our Iesuitical religion, neither do I doubt, but that you vnderstand how grievously we are
deceiued

In eadem
epist.

A discouery of Iesuites.

deceiued in chusing this kinde of life : and how easily we shalbe forgiven, if we depart away from the profession therof. Whereunto I answered: These things, Paul, are horrible: and I my self haue, in my opinion, seene such monsters in Italie oftentimes : but I blinded my vnderstanding (as our constitutions commande) and imagined that they were things wrought by the deuill, who goeth by and downe seeking to robbe me of my vocation, and by þ losse thereof to thrust me into euerlasting and miserable destruction. Therefore I see you go about rather by abominable monsters, then hauing any strong arguments, to take away both our first & chiefe vocatiō, and also to ouerthrow the Church of Rome. Which thing if I grant but to you alone, thē I cannot otherwise doe, then grant it to all sects, that despise all religion : seeing there is nothing that euey one of them doeth not thinke him selfe able to proue out of þ Scriptures, being vnderstood as it pleaseth him. Neuerthelesse, because the things which you haue remembred touching these monsters, are all verie probable, and the rest most euident, mightily persuading the very sense, in them I will not strue with you, a man in

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my iudgement, very well learned and of great witte among all the Iesuites. For I will do my endeouour to stirre vp and to awake that my vnderstanding, which you say is so darkened with Iesuiticall charmes: and I will vnfolde the intricate notes and hidden conceites of the Societie of Iesus, to the end you may yet more at large lay open the shape, forme and marke, to knowe a right Iesuite by, at whome the Christian worlde doeth so much wonder, and whome they do so greatly exalt. Therefore that I may after your example presently returne to the foundations, heare howe diuers they haue seemed to mee at diuers times. Beleeue me, the beginnings of þe Societie seemed vnto me altogether heauenly a fewe daies at the first: and I supposed my selfe not to be any more on the earth, but caried vp into heauen: which opinion is vsually in all, or in most of our nouices. For there is so great force of our daily meditations about diuine matters, that a man seemeth to bee borne againe, not of naturall parentes, but inuoluated of the Societie of Iesus. * The whole nature almost of a man, being as it were & deified, doeth testifie the former point. For from the time þe a mā giueth him selfe



• Non aliter
ac Christus a
Spiritu sanc.
incarnatus
videatur.
¶ Here are
some such
words as the
familie of
Ioue vse,
which is a
note of the
same Spirit.

A discoverie of Iesuites,

Iesse to such meditations, he doth depart far
 away from all seruice and cherishing of the
 body: he abandoneth the societie of the flesh
 to whippings, and other voluntarie punish-
 ments of the body. He presseth and beateth
 downe pleasure as a blot of shame: and (as
 our 18. rule doeth commande) he acknow-
 ledgeth the image of Christ in euery one of
 his spirituall brethren. As for riches, honor,
 and al things which the world esteeme most
 excellent, they contemne them, and make
 none accompt of them. And this was in
 deede my sure and constant perswasion as
 touching the Societie of Iesus all the
 first yeere.

The next yeere I fell by hap upon our
 Iaponicall letters, in which I read (and not
 without wonder) that euen among the Ja-
 ponians, which are Antipodes to vs, there
 are found some religious men (whom they
 call Iamambuxx, that is, knights of the
 ballies) which to get a fame of holinesse, doe
 grieuoussly punish themselves: they watch
 much, they fast long, and making to them-
 selves meditations of their owne deuise, in
 them they spend much time. Also I reade
 that they doe so profite herein, that often-
 times, as if they were inspired with some

G.iiii.

diuine

Lib. 2. ymo
 In coment.
 de rebus Ia-
 dices & Ia-
 ponicijs anno
 1574. Colo-
 edito.

Fol. 241. &
 414.

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diuine spirit, they are thought to rouse out
Oracles, and are taken of all men for per-
fect and holy ones : especially when they
sticke not at it, willingly to kill themselves
for their idole. When I knewe these and
many other like things, by letters written
by men of our owne order, and now publi-
shed in print, surely I stood astonied and
was shaken as if I had fallen from heauen
into the earth againe. For suddenly it came
to my minde, that nothing could be more
like our religion then those dealings.

Therefore I thought it good greatly to
feare, least our spirituall maner of life came
not of God, but of man, and according to
Philosophicall elements : seeing idolaters
and heathenish men, wanting the light of
the Gospel, haue in effect attained into the
same. And in deede because they are such
heathenish men, as in nature, manners and
wit, are said to be most like the wisest men
of Europe (the Italians I meane, and the
Spaniards) euery man may now perceiue,
that by men of all other most like in nature
and wit, there may be inuented and establi-
shed also most like religions. And in deede
not onely our Iesuiticall religion, but
also almost all the Romish Church may bee
scene

A discouery of Iesuites.

seene founded & established among the same Japonians. For in the letters before mentioned, it is reported, that y^e religious Prouost hath y^e first & chief place ouer al in that countrey: who is worshipped almost as a god, & the people hold him so holy & holy againe, that he must not set his foote vpon y^e ground. He hath a large Empire, and maketh warre oftentimes with the prophane kings. The Cundi, (which are as Bishoppes) although the Princes of the countrey haue the nomination of them (as they call it) yet y^e Prouost must confirme and create them. Afterward they carie chief honour both among the highest and among the lowest of all sortes: they giue benefices: they commaunde the fastes: they graunt the eating of flesh vpon their holy dayes, at what time they openly make pilgrimage to the Synagogues of their idoles. Moreouer, whē the sectes of Bontii (which are the Monkes of the Japonians) first spring vp, they haue no authoritie or estimation, except the Prouost allowe them by his bull and testimonie.

Also these Bontii dwell in most stately Abbies, as our Monkes do, and liue unmarried. In the midst of their temple, they set vp an altar, & vpon it they place the wooden

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den image of Amida in a wooden rose. They haue very great libraries : common halles to eate together in : belles also to call them vp at their sette houres of prayer. At night the President propoundeth to euery one of his companie some argument for them to meditate vpon. At midnight they saye as it were mattines, one sibe interchangeably answering another, which they doe out of the last booke of Faca. As soone as it is daye euery one spendeth an houre in meditation. They build great cloisters, and in the they haue their chappell of Fotoquii, which is the name of certaine saints among the Japonians: their bearde and head is shauen, and they keepe many holy dayes in the yeere.

Notwithstanding the same Bontii, are in life & maners most filthie : they are of all men most couetous, & knowe all the wayes to get money. They sell many written scroules, by þ power whereof þ vulgar people take themselves free from deuils. They borowe money to paye it in double gaine in an other life : & for assurance they giue their bills assigned, which, whē he dieth, þ creditor must cary downe in him to the graue. They are for the most part borne of noble race, because

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because the noble men among the Japoniās haue many children: & of them those sonnes they place among the Bontii, to whom they haue no hope to leaue sufficient patrimony. You would say these were Christiā monks, or canonically Regulars, and Prelates of the Church of Rome, if but a litle light of the Gospel had shined vpon them before our men arriued among the: or if any Christian man had entred in among them, of whome they might haue heard & learned the imitation of these things. Moreover among these Japonians is founde prayer and seruice for the dead: but with much more superstition then among vs. For in August they are reported to spend two whole daies in prayer & rites, for the soules of them that are departed. When nyght commeth, they light manie lampes at the doores of their temples, with diuers pictures and ornaments. Afterward they go in procession through the citie all the night, partly for religion, partly to see & be seene. Whē it draweth toward night, great numbers of people goe out of the citie to meete (as they imagine) the spirites of their friends departed. When they come to a certaine place where they thinke to meete the, first they speake vnto the in courteous words, saying,

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saying, Happie and prosperous may your
comming be: we haue now a long time wā-
ted your presence: sitte ye downe a litle, and
refresh your selues after your wearisome
trauaile. Then they set before those spirites
Orizam, (a fruite of some trees among the)
& other deinties to eate. And whē they haue
made them tary an hower, as looking for an
ende of the banquet, they desire them home,
saying they will go home afore to prouide a
feast. When those two dayes are spent, then
the people light torches, and issue out of the
citie, carrying lightes before those spirits þat
are departing, least they shoulde stumble in the
darke, or run themselves against any thing.
Then returning into the citie, they vntile &
vncouer their houses, least any of the spirits
shoulde secretly carry behinde: for they feare
some great mischiefe at their hands. When
our countrymen demanded, why they made
them a feast: they answered, þat the spirits, ta-
king their iourney to Paradise, being miles
thirtie thousand millions vpon millions off,
(which iourney they finish in three yeeres)
did turne in to refresh themselves.

In all these things the Bontii do reigne,
which are þat sacrificing Priests of Tapho: &
there is none hauing any wealch, be it neuer

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so final, but he giueth some gift to the Bon-
tis, to redeeme througħly and purifie the
soules of their friēds deceased. Here I passe
ouer their halywater, their perfuming ves-
sels, with coales to make perfumes: their
many and great pardons which the Bontii
offer to the people continuing in their as-
semblies, and enriching their cloisters. I
also let passe their beades which many Ja-
ponians runne ouer with a swift hand, both
p̄uately at home, and openly through the
whole citie, craning honour, prosperitie,
health, & everlasting toy at y hands of their
Idoles Amida and Kaca. Which thinges
are so true, that they haue bene both seene,
and are written by men of our order. And I
haue in the report almost bled the verie
wordes of our father Peter Passius, who
translated those letters out of the Italian
tongue, into Latine. And as touching
the Societie of Iesus, and of all the Ro-
mish Church, this was my other opinion: or
rather (as my confessor saide) it was my
tentation, which in many dayes I did hard-
ly shut out of my minde. Yet when this force
of reasons did breake in vpon my minde,
day and night, I did neuerthelesse constant-
ly beate it backe with prayers cast out as
dartes,

*Iaculatorie
preces.*

A discouery of Iesuites.

2. Reg. 18.

dartes, with fastings and other afflictions. This tentation was hardly and scarcely overcome, when lo, an other assailed me suddenly, which almost tooke away my life from me. For it fell out not long after, that at a dinner there was read to vs, for spirituall foode, the eighteenth Chapter of the first booke of the kings: where it is declared howe the priests of Baal did cut themselues with knives and launcers till the blood gushed out, which they did to pacifie their god withall. Which when I had heard, (for I was not yet any Diuine, neither had I read the bible through) surely I was all full of feare, and lost al my sense and appetite to any meate: while I remembered our whips, with the which, as with launcers, we cruelly lay vpon our owne backs, causing no small store of blood to followe. And I will not say, that as the Iaponian Iesuits do, (which they call Iamambuxa,) so doe we also willingly and willingly kill our selues: yet this is cleare that we take away our health. So it was that I endured a thousande such spirituall stings and scruples of conscience in the Societie of Iesus, but I feare me they are too light, & that I can not well reckon them vp to you, a graue man, as helpees

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helpes to your vnderstanding. Therefore leauing all other matters, I will set out on-ly two holy and Catholique, that is, Italian monsters & idoles, whose defence our So-cietie doth peculiarly take vpon them. I haue indured now ten yeeres much trauaile to make the as holy to me, as they are already taken to be Catholike. By y^e note of these 2. idoles you shall perceiue, that your iudge-ment touching the Societie of Iesus and the Romish Church, is confirmed and made strong for euer. The one of these idoles I sawe at Rome in Saint Peters Church: which idole they cal y^e Vicar of Christ. But I therefore thought it to be Christ, or some-what greater then Christ, because al people that flowe thither for religions sake, as soone as they see him lifted vp, and placed in a high throne by the handes of scarletmen, as if it were by Seraphim angels, least he shoulde hurt his foote agast a stone, presely y^e mul-titude fall down vpon their knees, knocke their breast, & doe many other duties, which appertaine to none but vnto God alone.

Then my soule cried out, saying, O Lord Iesus, how long, I pray thee, wilt thou a-bide it, y^e asmuch as thou, being true God, diddest abase thy selfe vpon y^e earth, so much
thy

A discoverie of Iesuites.

thy Vicar being but a man, should aduancet himselfe aboue all y^e heauens? That where-as thou haddest no kingdome here, yea thou saidest, that thy kingdome is not of this worlde, neither diddest thou vse any kingly Maiestie, yet neuerthelesse thy Vicar should possesse the authoritie of all kingdomes, and surpasse all kings, and thee the King of kings in his pompous maiestie ouer causes apperteyning to heauen and earth? Howe long canst thou beare it, that albeit thy disciple Peter, (which is saide to be the first Pope) did presently lifte vp Cornelius the Centurion falling downe at his feete, saying, Rise, for I my selfe am a man, and woulde in no wise suffer him to kisse them: yet his successor, forgetting himselfe to be a man, should sitte downe as a God for men to kisse his slipper? But I esloones called backe my selfe, and came to some quiet of minde, talking thus with my selfe: Surely such pompe and maiestie is necessary for the Pope of Rome, to entice and drawe the proude Emperours, Kings, and Princes of this worlde into his subiection, and to dasell & bewitch the eyes of the common sort, that vanitie may performe the thing which humilitie cannot attaine vnto.

And

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And seeing he findeth it vnpossiblle to mainteyne his dignitie by the excellencie of his owne holinesse and vertue, as Christ and his Apostles mainteined it: yet he may do it by a shining brightnesse, and that none of his owne, but elsewhere borrowed. This is a policie least the Pope of Rome shoulde seeme but equall or inferiour to the auncient Romanes. They in times past were lords ouer the whole worlde: so the Pope must stretch out his power to the heauens, to hell, and to purgatorie, which they haue imagined for that purpose. And as Jupiter, the chiefe god of the Romanes, called most good and most great, is imagined with his thunderboltes to throwe some downe to hell: so the Romish Pope hath his terrible thunderbolte of excommunication, wherewith hee maketh all Christian soules astonished, and if they dare but queitch against his power, then hee doeth throwe them downe farther then the lowest hell. To conclude, as those auncient nobles of Rome had their magistracie in most honorable state, carying their pompe in glittering purple robes, some of them being Princes of the citie, other so me reygning as kinges ouer other nations: so the Pope of Rome hath not onely his Bi-

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shops, as Princes, but his Cardinals also, and scarlet fathers, which are made equall with the most mightie Kinges of the earth: that by them hee may bee chosen Vicar of Christ, in such sort, as if it were by the holy Ghost inspiring them. But may a man imagine that as Peters chaire is tyed to Rome, so the holy Ghost shoulde be tyed to Cardinals: Cardinals that are most vsauourie and filthie sinckes of all lust and ambition. For the holy Ghost hath sayd, he will of his owne free good will rest onely in them that are men of a quiet and sober spirite, and indued with humilitie. It is farre from him to be tyed & constrayned there to abide, where-soeuer the Romish Church will haue him. Neuerthelesse here I cryed out from my heart agaynst them continually, that they could neuer haue the holy Ghost so tyed vnto them, & their Church, but that 27. times they being playnely voyde of his presence, there sprang vp 27. Schismes, which are to be seene in the table of the Popes. These Schismes giue a perpetuall sentēce agaynst the, reprobating their authoritie & power, that it came not of the holy Ghost. What can the power of God be autor of error & dissension: Were they are enforced to saye, The holy Ghost

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Ghost departed not then from the Romish Church, but by þ error & ambition of some monstrous men it came to passe, þ the church had now two, now three heades: yet of all these there was but one true & lawfull head. A monstrous spirit, & monstrous Church of yours, which thorow your error & ambition, could beare & carpe about so often times, so many feined heads, & that so many peres together, so thrust thereby vpon men error, ambition, and a desperate condition. But I see now in deede how this monster, which hath had sometime two heades, sometime three, may easily get seuen heads through his monstrous lust and wretched ambition. But of this first monster or idole thus much.

I haue seene at Loretto another idole, which þ Italians call, La Madonna di Loreto. It is an image paynted (as they saye) by S. Luke the Euangelist: and therefore is praised to be þ worker of marueilous matters. I can not with wordes reach vnto it, to declare howe great religion is made of this idole, and what fame goeth of her miracles through all Italie. This is the onely idole, that is in the mouth of al Italians, when soeuer they are smitten with any sudden danger of death, or be tormented with any other
H.ii. sickenes.

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sickenes, To this Lady all men in such dangerous state make vowes, promise giftes, & vnder take pilgrimages to her temple. It is fal out, that any be deliuered from such present dāger or sickenes, by & by they cry out, A miracle, & determine to pay their vowes, & take their wyage to Loretto. So from day to day there are brought to Loretto infinite giftes, & painted tables, setting out all the order of the miracles, & in her temple they are hanged vp for memorials. Surely at y first sight the infinite number of such tables did greatly affect me, & I thought y some diuine thing did reigne in that place. But cōming somewhat neerer, I tooke y view of them, & espied easily, that they were but y mad fooleries of a people soone brought into a maze, & seeking sensible gods onely by sense, which is almost y onely thing they haue to make iudgemēt by. For here I saw one lying vpon the racke, which by making vowes to the Lady of Loretto, did stoutely abide all those torments, another falling off from a fierce horse, notwithstanding escaped death. In another place were some painted, that being sicke, recovered health by like inuocation. There also were some other, that as they sayled, by vowe to her, escaped the storme

A discouery of Iesuites.

Royne and tempest of the sea. But Cicero
that long agoe was a diligent searcher out
of Romane superstitions, did hille out all
these childish follies: writing thus [in his
booke] de natura Deorum, of Diagozas a Cic. de natu.
deorū lib. 3.
Philosopher, that scorned the gods of the
Romanes. Whē Diagozas came into Sa-
mothracia, & one of his friends asked him,
saying, Thou which thinkest ꝑ ꝑ gods haue
no care of mēs affaires, dost thou not see by
these many painted tables, how many haue
by their bowes escaped ꝑ rage of the tēpest,
& come safely into ꝑ haue? In deede it is so,
said Diagozas, For they are no where pain-
ted ꝑ made shipwracke & perished in ꝑ sea.

A sharpe answer, and wortheie a Philoso-
pher. For therein hee signifieth that men
were not saued by the help of Iupiter, or of
Iuno, or of Neptune, to whome they made
their bowes: seeing many others, and in
deede much better then they which escaped,
made like bowes, and yet were drowned,
their bowes notwithstanding. But when
many men in danger flie vnto some one of
their gods, oftentimes it commeth to passe
that the naturall causes of the disease being
very much stirred vp and threating death,
yet in the middest and height of their course

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they are hindered, or come to a declination; wherupon cometh sodainly hope of health: then they will without any consideration ascribe that effect to some of their feined gods. This hath salne out among our Italians in worshipping their idole of Loretto, and offering by to her their painted tables. For while al Italie make bowes to that Idole, it must needes come to passe, that in so infinite a multitude of men, some at y least must obtaine their desire, either by the singular helpe of God, or by the strength of nature, yea sometime euen in nature some maruellous effects may appeare. Nowe these things are grossely & foolishly ascribed to the Ladie of Loretto. For they can not deny, but that y idole Ceres whom the Ennenses in Sicilie worshipped long ago, did after the same sort, & for the same causes shew her mightie force, & (as they thought) the power of some great god by many wonderfull signes, as Tullie witnesseth. For this idole Ceres brought present remedy to many that were in great extremities.

But (as I said) none almost but the comd sort, & others like them, are caried w these things in poperie. For their learned Philosophers, y Physitians, yea, & y diuines also, such

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such of them as are not infected with their Church dignities, they do not only in their heartes despise these myracles of Loretto, but some euen the Romish sayth also, as a feined and false thing. This I vnderstoode whē I was at Naples, where a man might vse some libertie, without danger of þe Popish inquisition. Yea, those Atheists openly scorned my name Christian, because in the Italian tongue, they vsually vnderstand by the name of a Christian man, one that is a sot & a foole. Which opinion groweth vpon this, I verely beleue, that there is no man in their iudgement apt and pliable to the manifold and monstrous superstitions of the Pope, but he that is very blockish and verie foolish by nature.

Chimere.

These are partly the things which came into my minde, and which I thought good to utter, being prouoked, and receiuing, I knowe not how, some light by your speech as touching þe Societie of Iesus, and those idoles to which þe same Societie doeth giue chiefe honour and worship. Then Paul looking earnestly vpon me, said, I wil no more seeke out causes of the blindness which is in Iesuites : I will admit no excuses. If so great light of þe trueth can be corrupted in

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you, (which I thinke had fallen out, if God
had not brought me hither) yea, if it can be
extinguiſhed in you, by being brought by a-
mong the Iesuites, what, may I thinke,
will become of other obscure and darke
mindeſ: Which when hee had ſayde, there
was a ſigne giuen that the time allowed to
our recreation, was at an ende: ſo
eache of vs holding his peace,
withdrew him ſelfe into
his chamber.

FINIS.

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